

Light

on

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PRICE TWOPENCE

HOW DOES TELEPATHY WORK? DO COMMUNICATING MINDS MERGE IN THE PROCESS OF COMMUNICATION?

By HORACE LEAF, F.R.G.S.

F. W. H. MYERS was quite correct when he surmised that Telepathy was the method by which Mediums receive spirit-communications of the mental order.

There never has been a satisfactory explanation of how Telepathy operates. It has been suggested that the ideas and emotions are transmitted by "thought waves" set up in a substance which has been called "thought-ether." It is, however, difficult to see how this could be. Thoughts are "lived experience," while a thought-ether must be inanimate. How can lived experiences be expressed through a non-living substance?

The idea is doubtless derived from the erroneous belief that sound-waves or ether-waves transmit thoughts and feelings; when, as a matter of fact, they transmit symbols only. All thinking is done by the mind that registers the waves attaching pre-existing significances to the phenomena they produce—whether sounds or signs. This is shown by the fact that if the sounds or signs are unknown to the recipient, as in the case of a strange language, no intelligible ideas arise in his mind.

A much better theory is one that may be called "direct mental contact." This involves the aid of no external inanimate medium such as thought-ether. At first it is not easy to appreciate this theory, owing to the belief that space must be involved in telepathic operations, through the transmitter and the recipient being apart from each other. The mistake arises from confusing Mind with matter.

It is commonly believed that Mind must be where a person's body is, but this may not be correct. Indeed, there is ample evidence to show that we do not know exactly where Mind is, although normally it manifests through the individual's physical organism.

A careful consideration of the nature of Mind shows that it has no dimensional relationship to matter; it certainly has no extension, without which matter cannot be conceived.

This can be proven by attempting to answer the question: If Mind is extended, what is its shape? Or, thinking of it in terms of gross matter: if mind is affected by gravitation, what is its weight? Descartes and his school of philosophy long ago showed the

absurdity of attempting to account for Mind in terms of matter.

If Mind has no extension, it cannot be related to space; and in recent times even orthodox scientists have inclined to the opinion that space exists only as a mental concept. These facts make it logical to infer that Mind may not be in the body, but rather that the body is in the Mind.

It is, therefore, not straining logic too much to infer that, in the act of Telepathy, two minds may merge and become as one in relation to the common idea that telepathically exists between them. The Society for Psychical Research accumulated a mass of evidence about fifty years ago demonstrating that quite a large number of people have experienced what may be termed the abolition of space-relation, because they were cognisant of being in two places at the same time. An example of this occurred in my own family.

Whilst my mother was dressing her hair before the mirror in her bedroom in London, she was conscious of standing at the foot of a hospital bed in San Francisco, 6,500 miles away. In the bed she saw one of her sons, his face partly covered by the bedclothes. On enquiry, we found that my brother was at that time actually in a hospital-bed in San Francisco with a broken thigh. My mother insisted that she was fully aware that she was combing her hair at the same time that she saw her son.

This could not have been a case of Telepathy, as my brother would not have thought of transmitting to my mother an appearance of himself as seen from the foot of his bed. The best explanation is that my mother's mind had broken free from the conventional way of seeing things—in normal space—and had visualised the two scenes at the same time.

Similar experiences are common among Mediums, who often give descriptions of distant scenes quite beyond the range of normal vision. Often these experiences are not simply cases of seeing a distant scene clairvoyantly, but of actually *being* at the distant spot.

Modern psychologists often appear to favour the belief that the deepest stratum of the human Mind—called the Unconscious, in which are the primary and fundamental instincts—may be continuous throughout

MEDIUMS AND SITTERS

CONDITIONS THAT LEAD TO SUCCESS OR FAILURE

By MISS JACQUELINE

WHEN a few Spiritualist friends meet together, the conversation turns frequently on the subject of experiences with different Mediums. Some, perhaps, remark on the wonderfully successful sittings they have had with certain Mediums, and others reply that their sittings with the very same Mediums have been a complete failure. Some sitters state that their experience has been that on some occasions the results are excellent with a certain Medium, but they may sit with the same Medium later and get nothing at all.

Some sitters, though they may sit with a Medium, or any number of Mediums, never get anything of the least value or interest to them.

There must be reasons for these variations, and the following is an attempt to account for them. No claim is laid to infallibility; it is hoped simply to throw, perhaps, a little light on the subject, and possibly to open it for discussion by abler pens than mine.

Dealing first with the conditions and surroundings of the room in which the sittings take place, it is possible that at times the psychic or thought-atmosphere of the room has been adversely affected by some highly emotional, harmful disturbance, such as a heated argument or even a quarrel. We know that thoughts are real things, and that they often remain in a room and are easily picked up by a Sensitive without the Sensitive being conscious of their origin. This harmful thought-atmosphere can disturb not only the Medium and the sitter but probably also hinders the work of guides and communicators.

There is no doubt that we are all of us influenced by colour, and should a sitting be held in a room the colour of which is inharmonious to Medium or sitter, or even to both, there again is a source of discord.

Even the lighting of rooms which is suitable to some sitters may be exactly the reverse to others, even without their knowing it.

Both climate and weather have their effect, not only upon the immediate surroundings, but also upon the Medium and the sitter, and information from our spirit-friends seems to show that these factors can greatly interfere with their work. I do not know if other Mediums have the same experience, but I personally find it very hard to work on a warm, humid day.

It is probable that neither the general public nor the private sitter is aware that Sensitives are sometimes adversely affected by the change in weather and climate following upon a journey to a distant part of the

country. It may take some hours to get settled down to the different weather conditions. This may account for sitters sometimes saying that a Medium's work improved towards the end of the visit.

Mediums being after all human, cannot escape their share of private troubles. A little imagination will show how easily this can affect the work of a Medium and militate at first against that perfect harmony which should exist between the Medium and the sitter. It is not always easy to do so, but the Medium's private troubles should be left at the door of the seance-room. It may seem redundant to say so, but the physical health of the Medium is of the highest importance. It is a peculiar fact that some of the best work of some Mediums is done when not in perfect health, but it appears very doubtful if they could continue the strain very long under such conditions. It is obvious that any acute condition of ill-health on the part of the Medium would make a successful sitting impossible. Physical, mental and psychic exhaustion all play their part in affecting the Medium so that it is not to be wondered at if sitters get indifferent results at some sittings if the Medium be in any degree exhausted.

"TUNING-IN"

It is easily understandable that some sitters get excellent results from some Mediums and nothing of any value from others. Physical, mental and psychic vibrations of Mediums and sitters must be, at least, not antagonistic; they must "tune in." In ordinary life we meet people, perfectly nice people, but we simply don't "mix;" our vibrations are in discord and it is useless to try to adjust them. The same thing seems to happen at times between a Medium and a sitter. Although both perfectly nice people they unconsciously jar on each other; there is no semblance of harmony and the links which must, for successful work, be established between Medium, sitter, and guide or control and the communicators are never connected.

We know from experience that spirit-friends come to the sitting with the sitters; in fact, I have known them so eager that they are there before the sitters. Since they come, what is it that brings them? Whilst not wishing to be dogmatic on the subject, it is suggested that what brings them with the sitter, or even induces them to come before the sitter's arrival, is love and interest.

On the earth-plane we usually cease to bother ourselves about others who have no love for us and no interest in our lives. When we reach the "other side," we are much as we were here; and if the links of love, affection and interest be not kept up by our thoughts here towards those who have passed over, would it not be natural that they should turn away from us and not take any interest in communicating with us through a Medium? Here perhaps is the explanation why some sitters meet with failure time after time. The loving thought, the thought of desire to meet again those who have passed on, has not been sent out, the living spirit on the other side, feeling just as we do here on earth, has passed on to other things.

Thoughts are real, the next life is largely a life in a thought-world; and, through the workings of mental mediumship, we know at least part of the uses and potentialities of thought; we know how the thought-stream is used by the "other side."

This leads to the conviction that spirit-friends are truly in touch with our thoughts of them, and that they know when they are wanted, loved and longed for by us here still incarnate. If the link of love be not kept up by us here, there can be little object in any sitter's departed friends or relations returning.

Some sitters insist on having a personal friend present at a sitting. The wisdom of this is very debatable; there is apparently no advantage whatever in the friend being present, but there are many reasons against it.

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CHILD PHANTOMS

A REPORTER AT A MATERIALISATION SEANCE

IN a highly interesting description of a materialisation seance, at the Temple Street Spiritualist Church, Wolverhampton, with Mr. J. Wilson, a brewery drayman, of Leeds, the reporter of the local *Express and Star* (February 25th), writes:

"The sitting left me convinced that Mr. Wilson is an honest man possessed of the mysterious powers which have puzzled so many scientists. There was, however, as far as I could see, no evidence of what must always remain the crucial point at issue—survival of bodily death by human personality. The forms bore human shape, but the features, in the strange blue light shed by a dimmed five-watt electric lamp, were too vague and indistinct for recognition."

The reporter asks some interesting questions:

"What are these mysterious visitors?"

"Are they the results of simple trickery?"

"I think not, and I do not think anyone who perceived the colossal strain through which Wilson passed would doubt his honesty of purpose."

"Are they built up from his own physique, and are they expressions of phases of his mind objectified on surrounding matter by some unknown but perfectly natural process?"

"Are all minds one at the subconscious level, as Maurice Maeterlinck and other thinkers have surmised, and are these forms built up from the compound of the minds and bodies of the sitters?"

"Were we suffering from collective hallucination?"

"Or is the simple theory of the Spiritualists correct?"

Are we, in fact, surrounded by unseen intelligences which, given the right conditions, can manifest themselves to normal eyes? Are the so-called dead very much alive?"

FOOTBALL TEAM'S EXPERIENCE

In the course of the report we read some interesting stories:

"Before the seance Mrs. Wilson related an interesting experience with a famous Rugby football team in her home city. One of the members had become acquainted with psychic phenomena and was 'ragged' by his comrades. He retaliated by arranging for the whole team to sit with the Wilsons."

"There was some preliminary joking and horse-play," said Mrs. Wilson, "but it soon quietened when I appealed to their sense of sportsmanship. Being sportsmen, and mostly Yorkshiremen, they saw the point, and we had a splendid sitting."

"Fifteen strong men, abounding in nervous force, gave us enormous power, which the communicating entities used to the utmost. The footballers were much impressed, but one of them was so much overcome that he crashed to the floor in a dead faint."

The reporter is emphatic that "before the sitting began Mr. Wilson insisted that I and two other sceptics should search him and the cabinet. We found nothing suspicious."

"For the sitting he donned old garments, explaining that a peculiar property of the ectoplasm is to disintegrate textiles rapidly."

CHILDREN OR PIXIES?

The following day (February 16th), the *Express and Star* printed the impressions of a lady who attended such a seance for the first time. She writes of the first child form:

"It reminded me of those black-faced dolls made of stockings which little children have—an oval, black face, and a shapeless white robe. It peered behind the curtains, playing peep-bo, for a time, until at last it advanced about three-quarters of a yard into the room."

"The Medium's wife, who sat near the curtain, chattered to it, asked it questions, petted it, and in general treated it and other further manifestations

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MEDIUMS AND SITTERS

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The friend's presence can never be of any real help in the sitting and may, and often does, upset that harmony which should be established with the Medium.

Some sitters probably go to a sitting with the determined idea of getting into touch with some particular departed friend. For them it is that particular one or none at all. If others communicate, but not that particular one, the Medium is thought, and often said, to have failed. The unwisdom of this attitude needs no comment. The sitter comes with this dominant idea and may get something good, but not what was predetermined in the sitter's mind. Sometimes, I think, the other side purposely does this so as to rule out telepathy and to confound the sceptics who so firmly maintain that telepathy accounts for all mental mediumship.

The physical, mental and psychic states of the sitter are matters which have a bearing on a sitting. Disturbance of any of these states prior to a sitting is decidedly bad. The best attitude is one of calm, sympathetic anticipation. Analysis of the sitting can be postponed till after the sitter has left the seance room. It is advisable for sitters to know that Mediums receive only what is sent—it is useless to demand. If there be any request for guidance from the "other side," it is better to ask for it in prayerful thought at home before coming to the seance room. There is much to be said for sitters spending an hour or two in peaceful surroundings, sending out love-thoughts to their spirit-friends before coming to the sitting. If the sitter has been subjected to shock of any kind immediately before the sitting, it is better to postpone it.

A sudden burst of emotion on the part of the sitter has often bad results on the sitting. Acute emotion seems to upset conditions just as much as would an attitude of determined and intractable scepticism.

In conclusion, there is one thing which may account for the failure of some sittings. The idea is put forward more with the hope of drawing discussion and thus obtaining enlightenment than as a dogmatic statement. The postulate is that the vibrations of some sittings are so strong that they actually leave a "memory" behind in the room after the Medium and sitter have departed. A second Medium soon after has that room for a sitting; the atmosphere is so strongly charged with the "memory" of the first sitting that the second Medium contacts it and passes it on to the sitter, who, of course, does not identify a single particle of it. The sitting is, quite naturally, regarded as a failure. It is probable that all mental Mediums and psychometrists will recognise this possibility. I have met this phenomenon in my own experience. The only way I know to break it is temporarily to turn to psychometry or a study of the sitter's hands. In this way one gets into the "stream" of the sitter, as it were, and shuts out the "memory" left behind by a previous sitting.

(Continued from previous column).

rather like someone playing with a kitten, or a mother talking baby-talk to a very young baby.

"Several old ladies joined in, crooning and saying: 'God bless you, the little love. Look, he's blowing a kiss'—and so on. There were several child appearances, which the knowing claimed to be boys or girls, though to me they were alike. Their conduct was pert and impish, and yet confiding."

"When asked by the Medium's wife, they pulled people's hair, had women's hats put on and taken off, and one of them actually carried a handbag across the room. One was given a ride on a man's foot, and he described it as of childish weight."

"Personally, I should not have described them as children, but as some more rudimentary form of life, more human than animal; possibly something corresponding to a pixie or an elf."

COSMOGONY OF THE KABBALAH

Review by H. F. PREVOST BATTERSBY

PERHAPS, in these days, when the cultivation of a mystical consciousness is so much in debate, one should not be surprised at the advocacy of a system, the Kabbalah, which once, some four hundred years ago, made a quaint impress on Christianity.

One of the "nine hundred theses" which Pico di Mirandola undertook to defend in the presence of all European scholars (and he offered to pay their expenses to Rome), was that "No science yields greater proof of the divinity of Christ than magic and the Kabbalah," and Pope Sixtus was so convinced by him as to urge the translation into Latin of Kabbalistic writings for the use of divinity students.

It was curious that this distillation of Rabbinical Theosophy in a New Testament retort should have won converts from the Synagogue to Christianity, but its influence, to be felt even on the early Reformers, owed much to the new spirit of learning and enquiry which gave birth to the Renaissance.

It had, at least a contempt for anthropomorphic conceptions of deity; but though it declared that *En Sôph* was not to be comprehended by the intellect or described in words, it transferred this frowned-on familiarity to the Ten Sephiroth, or intelligences, which emanated from Him.

It declared that nothing in the universe could be annihilated, that matter and spirit must return to the source from which they came. It favoured a measure of reincarnation, and when the whole pleroma of pre-existent souls in the world of Sephiroth should have thus served their probation and returned to the source, the soul of the Messiah would descend, the great Jubilee commence, and even Satan, "the venomous beast," be restored to his angelic nature.

But though some of the finest types of Jewish devotional literature have been Kabbalist, the Kabbalah has been most bitterly condemned by the Jews themselves. It was held to encourage emotionalism, superstition, an unhealthy asceticism, and artificial means to induce the ecstatic state; with, as a frequent consequence, moral laxity and a nervous degeneration.

Well, with that preamble, here is Mr. Ancona's book*, offering us "a complete system of cosmogony founded on the Kabbala."

"It is the work," says the publisher, "of a seer and a prophet . . . A memorable book filled with erudition in esoteric subjects, which will prove a new 'Secret Doctrine' for the West."

What the "Secret Doctrine" did for the West, it would be hard to say, but its amazing affirmations were, at least, based on something more stimulating than this cryptic jugglery with the Jewish Scriptures, which act, moreover, as a sort of historical halter from which Mme. Blavatsky's volitations were bewilderingly free.

The very title of the book advertises its limitations, however symbolically our first father be understood. The Kabbalah is tied to the earth of its text book, however esoterically it may be interpreted; and one is conscious that this poor earth of ours is cast for a part in the drama of the universe altogether out of keeping with its obvious insignificance.

Neither in its material nor in spiritual matters is the system propounded by Mr. Ancona easy to understand.

"As in the centre of the world there was already lying the frozen, dark star of Lucifer, fallen and bound to the matter of the smoke, the Sun had to take a position next to it. There came then into existence two centres, two focuses, in the world. The whole universe changed shape and became an ellipsoid, and all the bodies moving in closed paths changed their course from circles into ellipses. The universe was

then shaped, and is being shaped, with a stress. The error of Lucifer weighs on it, and since its constitution the danger of its double nature is always present and imminent."

That is, by comparison with most of the book, a very simple sentence, and really suffers very little from isolation. The ease with which it manipulates the courses of the stars is its significant feature.

Here is the link to the spiritual side.

"The sin of Lucifer and the sin of Adam compel Christ to descend and, when he descends, to be deprived of his right hand. For this reason he suffered. When the Christ came on Earth, the world lost its fulcrum. Its movements stopped then. Everything, for an instant of time, stood still. When Christ re-ascended in his place of glory the world resumed its rotations. But all movements had been reversed, and all the spheres had reassumed their true position after a full half-gyration."

One discovers in the second part of the volume, "The World of Man of Flesh in Action," how strong is the Hebraic bond to which reference has been made. We learn much about Moses.

"Orpheus was the prophet of the male God in love with the feminine principle . . . From him came one of the streams of life which created the white European civilization; the other stream came from Moses, who lived at the same time as Orpheus, was initiated at the same sources, and very probably was one of his school companions . . . Moses became the only man who ever possessed the complete tradition of the three races." (White, red and black). . . . "In the personality of Moses, then, for the first time, a complete amalgamation of the totality of human traditions took place. This explains the extraordinary importance of the work of this divine man as well as of his books, hermetic and sealed with three seals, decipherable only by the very few."

These books, one learns, were saved, "buried in the untouchable sacredness of the ark," but a considerable time was to elapse ere their public interpretation; though their oral teachings had been handed down complete, "word by word, letter by letter," and the letters were of a profound importance.

The work of Moses was to create "a nation of obstinate and self-centred men, as a guard over the treasures of the past civilizations, which the white race was destined to collect and assimilate in their totality."

There is a sad veracity in that, though surely not quite according to Kabbalist understanding. The Pentateuch does, indeed, still lie heavily on our spiritual digestions.

We learn some interesting fragments of history—that Solomon "placed all his powers at the service of that Demon whom Moses had put in chains," and that Menelik, his son by the Queen of Sheba, was educated at his court and anointed King of Ethiopia, and there reconstituted the social order of Moses, which has preserved the kingdom to the present day, and given it," adds the author, "the power of surviving in liberty until the end of time"—a capacity which should, perhaps, be noted by Signor Mussolini.

There is a reference to Olympia—"a satanic woman, an addict of the tenebrous practices of the god of the abyss," which seems to confirm the sultry views of herself held by Alexander's mother, if not those as to her snaky paramour.

We learn of the twelve Apostles that they were produced from potencies thrown into the bosoms of their mothers; another bewildering conception.

Of Odin, that he was a Scythian, initiated into the mysteries of Mithra, his real name Frighe. He came to shape the weapon that was to destroy Rome.

Also that the Temple will not be rebuilt in Jerusalem "unless the Christians commit some infernal sin";

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* THE SUBSTANCE OF ADAM, by Sergius Gortan Ancona. London. Rider & Co., 1935, 18/-.

PROFESSOR LOW'S CREED

WHAT "THE MAN IN THE STREET" THINKS OF SPIRITUALISM

"WHAT About the Man in the Street?" Professor A. M. Low answered the query in an original manner last Thursday (February 28th), in an address at the L.S.A. He began by an apology:

"For a great number of years," he said, "I have devoted an immense amount of thought to the subject of Spiritualism. It is one which is very dear to my heart. Please take everything I say as my genuine opinion. I don't wish to be quarrelsome, but have an earnest desire to find out everything about this most important subject in the world. Forgive me if I don't tackle the subject from the point of view you would have desired."

First, Professor Low protested against the tendency to form, from spiritualistic views, a faith, and to approach the man in the street in that guise. He stated as his considered opinion that "the views of the man in the street are that (a) Spiritualism is definitely confined to an untruth, (b) to hysteria."

"That is not my own personal view," he went on. "I am not so stupid to say that because something has been found to be fraud, everything is fraud. But I have witnessed things which, if not under conditions of emotional stress, would not have deceived a first-year student, and heard the apologetic answer: 'It is the only thing which makes me believe that I can still speak to my son who was killed in the war.' Unless we are prepared to base our statements on something more clear than that, we won't make progress."

"I personally believe in a form of Spiritualism which, to my opinion, is far more spiritualistic than Spiritualism as you know it. I want to know things with as much certainty as we know having a definite bank balance. It is possible to derive a belief in the after-life from a knowledge of the laws of evolution and matter. Nothing in the world is destroyed. It simply does not seem reasonable that character could be destroyed. The man in the street believes that matter and energy are indestructible. Why should he imagine that personality is capable of extinction? Life persists in all matter. There is sex in crystals. Fifty per cent. of competent scientists believe it. Seeing the vast chain of life, the incredibly marvellous scheme of evolution going on, why should we believe the image of God, represented by a modern stockbroker, to be the highest form of life?"

"I certainly believe that life goes on in another form. This the man in the street can believe quite easily. But it is a mockery to say that to prove such belief emotions are necessary when you realise the extraordinary way in which the body can be affected by the mind. Nor is it of any use saying things such as: 'Oh, that is on another plane,' because you don't know what another plane is. You have not got the faintest idea, nor does anybody. Yet we are told that people on that plane behave exactly as on this. Surely you realise that the geographical situation affects a man's character, morale, his whole outlook? Yet you calmly step from one dimension to another and claim to know things which, if anything, must be totally different from what you can conceive."

"People say they recognise the voice of the dead. I would rather they did not. I probably studied acoustics more than any man in this country. I know the thousand details of voice-production and what affects it in an infinitesimal manner. People seem to think that sound has an etheric effect. They say that music helps the vibrations. If they say that to gloss over our mental limitations, it is all right. If not, it is funny. You speak of a partially built-up ectoplasmic

mass. You have not got the slightest idea what an ectoplasmic mass is. It is true that facts depend upon the majority of people who believe them. But at the moment there are more people who believe in me than in you."

"I would advise you to be content to say that you start your investigation solely from the point of view of watching the relation between mind and matter, because you know that life must persist."

"I have seen some outstanding instances of the effects of mind on matter. There are extraordinary cases of telepathy. They should be the danger-signal of believing that you are talking to the dead. You should be slow in accepting any evidence which you cannot check yourself. Evidence should not require emotion. When people say that a certain atmosphere is necessary, that may be quite true; but when they say that you cannot use apparatus because you might cause offence, that is absurd. You should have more and more apparatus."

"After all, the greatest argument for Spiritualism is a scientific one. If you keep flies of the *Drosophila* family apart in different rooms, in different boxes, and observe their growth and breeding, you will soon discover that there is a definite connection between the two groups, that some mysterious life-force acts between them. Call it love, if you like. It is perhaps the only determinate force in this world. It brought us from the lizard form out of the slime. If we can make more use of it, if we can establish it in permanence in our thoughts, it will do more good than all the cases about which you read. So does the man in the street think. He does, really!"

Brigadier-General Kemp was in the chair. There was a lively discussion.

SPIRITUALISM FILLS ALBERT HALL MARYLEBONE ASSOCIATION'S SIXTY-THIRD ANNIVERSARY

Nothing could better illustrate the growth of Spiritualism than the special service to commemorate the sixty-third anniversary of the Marylebone Spiritualist Association, held last Sunday (March 3rd), at the Royal Albert Hall, London, in the presence of well over five thousand people. The huge attendance was a testimonial to the wonderful propaganda services which this oldest Spiritualist organisation has done to the cause.

Mr. George Craze presided. In an inspired address, he pointed at the wondrous bond of sympathy which joins the members of the association both here and in the higher spheres. "We little think of being good," he said, "but rather that we have been honoured by being the servants of those masters and teachers who are controlling the destiny of the world."

"White Hawk," through Mrs. Barkel, delivered an excellent address on Spiritualism and the Christ Force, the keynote of which was: "Arise and realise here and now that you are the sons and daughters of God, and that within you are the potentialities of the Christ."

Mr. Ernest Hunt spoke of the vast range of evidence which the Spiritualists have and which the scientific men do not possess, thereby weakening their verdict, and he urged that no efforts should be spared to spread this evidence and to work for our own spiritual upliftment.

Mrs. Helen Spiers, Mrs. Stella Hughes, and Mr. Thomas Wyatt gave very good clairvoyant descriptions. People in the vast audience answered promptly and gave ready testimony to the genuineness of the amazing knowledge of their private lives which the messages revealed.

EVOLUTION OF THE SOUL

MRS. ST. CLAIR STOBART ON PRE-EXISTENCE

"WE must guard ourselves from the attitude of those who resent hearing views that are unfamiliar and therefore perhaps unpalatable, and who, having acquired certain facts, desire that those facts and no others should be corroborated and dilated on time after time."

With this admonition to the large assembly gathered for the Spiritualist Community service at the Grottrian Hall, London, on Sunday evening, Mrs. St. Clair Stobart introduced the subject of "Pre-existence."

"Spiritualists," she said, "have a clear pronouncement on what happens to man at death. They have discarded the old orthodoxy as to the re-assembly of the corrupted and dispersed physical element," but "how many of them, even the most intelligent, ever give a thought to what has happened to the soul *before* its earthly life?"

Answering the question, "What is the soul?" she said she would restrict herself to the easily understood trinity of body, soul and spirit; and, regarding the body as the tabernacle of the soul, she would further regard soul as the tabernacle of the spirit and assume that spirit was the real ego, the controlling force which works in the soul, which is the permanent body. "It is really spirit which controls, but the word *soul* is explicit enough as being the body in which the spirit has its habitation."

When and by whom was the soul created? Most people would say it was created by God. If so, when does this act of creation take place? Some would answer, "at birth," and others "at conception."

"But can we suppose that the Great Infinite Spirit," she asked, "is for ever watching opportunities afforded by the haphazard and often evil ways of human parents and working hand-in-hand in co-operation with them?"

THE SOUL CREATED BY GOD

"I contend," she added, "that though the physical body may sometimes, indeed often, have been conceived and born in sin, the soul, which is immortal, was created by God Almighty independently of human parents, and has been in existence from the time when God created man in His own image."

"If we, as Spiritualists, believe in the existence of the soul, and if we believe that soul was created by God—that soul is, in short, a divine creation, bestowing on us human beings who are souls the hall-mark of divinity—we must believe in the pre-existence of the soul. I see no alternative. Either there is no such thing as soul, and all our Spiritualism and supposed contact with the world of souls is a myth and a chimera, or, as soul, we existed before we entered the human form which temporarily encases us."

She was not, she pointed out, referring to Reincarnation or the question of whether they would, after passing from the present physical body, reincarnate. That seemed a much less important consideration, because they knew they survived, and whether that survival included another visit or two to this old earth before they passed on to the sphere of spirit was of less importance than the question of our origin as soul. Reason, her reason, required that she should look back as well as forward.

In the realm of thought, a great deal of mischief had been wrought by the misuse and over-use of the word "evolution." The discoverers of the theory had no intention of applying it to the evolution of the soul. They did not believe in the existence of the soul. It was with physical evolution only that they were concerned. In her opinion, the supposed results of the theory needed modification; but it could at least be said that the physical evolution of mankind had been simultaneous for all races. With the evolution of the soul, matters were altogether in a different category.

They had in London, as everywhere where men congregated, the sinners and the saints, and every degree and variety of both. There was no uniformity of mental, moral or spiritual attainment.

"Does this not point to the fact," she asked, "that the evolution of the soul is not effected *en masse* like the evolution of the body, but is worked out gradually through the ages and on a different principle. Physical evolution is effected in the mass and is general, more or less unconscious, dependent upon environment and factors not under individual control; whereas the evolution of the soul is individual and, as a result, we witness the myriad diversities of character incidental to the individual use or misuse of opportunities afforded during previous existences."

NO RECENT CREATION

"As far as we can judge," Mrs. Stobart continued, "there has been no recent creation in the physical world. Some creations have died out, but there has been no new creation, only a certain development of existing forms. Why then, should we suppose that a different law prevails where the creation of the soul is concerned? Are we not logically led to the supposition that when the Almighty Spirit whom we term God created the physical universe, or set the physical universe on its evolutionary course, He similarly, as recorded in Genesis, created the spiritual universe, the soul-world, and set it also on its evolutionary course?"

If souls had no existences before coming on this earth, how could cases of infant genius be accounted for—like those of Pascal and Mozart? The Spiritualist might say, "inspiration from the spirit-world." Florizel von Reuter, for instance, said he was inspired by the spirit of Paganini. Up to a point, that might be true. It might be true that Paganini gave him ideas and fired his imagination, but the mechanism of playing must be due to practice; and if, at an early age, as in the case of Mozart, the mechanism was already perfect, it was reasonable to suppose that the practice had been accomplished in previous incarnations. Memory was transcribed not on the transient brains but on the Mind—what is called the subconscious mind which resides in the permanent body, and which only gets in contact with the physical brain under special conditions of super-consciousness. Thus it was not difficult to realise that the imperishable mind of those who had toiled at a subject in one incarnation could come into the earth-life stocked with the results, which might only need suitable environment for their function and development.

Concluding, Mrs. Stobart said her belief in the pre-existence of the soul had added greater conviction to her belief in its post-existence. Life after death was thus not, as it were, an after-thought and a condition which may or may not be eternal.

WARNINGS FROM THE DEAD

Writing under this title in the *Sunday Graphic* (March 3rd), Mr. Denis Conan Doyle tells the story of two American friends of his parents, a well-known New York lawyer and his wife, who were travelling on a French train when the lady received, in automatic writing, the following message: "This train will be involved in a serious accident within an hour. Remain where you are seated, and you will be quite unhurt." Within an hour that train was involved in a terrible accident, as predicted, and although nine people were killed and many injured, neither the lawyer nor his wife received so much as a scratch.

Should they have passed on the warning to other passengers in the train? Mr. D. Conan Doyle says: "Had they stopped the train and informed the guard of the message they had received, one can well picture the amused derision with which their warning would have been met."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

SPIRITUALISM'S "JOB"

Sir,—Judging from correspondence recently appearing in *LIGHT*, it would appear that many leading and advanced Spiritualists, convinced of the facts which they have learned by the study of this comparatively new revelation, are becoming, dare one say, bored by the repetition of such facts at our services and meetings, and, at a loss to introduce new subjects, are suggesting lectures on worldly problems.

It is said that Spiritualists, being duly convinced, should apply the implications of proved Survival to social, political and religious problems. This is obviously true and should be practised by each individual; but as no two individuals agree about these matters—nor, indeed, are likely to do so—the introduction of such controversial subjects on our public platforms should be strictly avoided.

Seeing that our meetings are attended by ever-increasing numbers of enquirers, in search of knowledge and comfort, is it not the first duty of our lecturers to instruct these people in the truths of Survival and Communication with those who have passed on, even should such involve continued repetition, instead of inflicting on them the speaker's individual ideas about the problems above referred to. It should be remembered that enquirers do not attend for such a purpose and are just as likely to depart repelled as attracted.

Surely the main object of our meetings should be to attract, and to convince as many enquirers as possible, and to leave each individual to apply the facts as his, or her capacity or reason may dictate.

There is no doubt whatever that a great deal of serious harm is also being done to Spiritualism by the controversies and bickerings carried on in the psychic press on the subject of religion, which is simply causing confusion and irritation without leading to any beneficial result, or throwing any light whatever on this important matter. Each one of us has the right to his own opinion, and has his own row to hoe, and which one of us dare say that he or she is right, and the other wrong?

Let us, therefore, carry out our job, which is primarily to broadcast the truth of Survival, the certainty of communion with those on the "other side," to stress the Fatherhood of God, the brotherhood of man; to comfort and relieve those in trouble or distress.

Let us worship the Almighty, each in his own way, and not confuse others by attempting to force our own opinions down their throats. H. C. PLEWS.
Morrab Place, Penzance.

PARSON, LAYMAN OR SOLDIER?

Sir,—“What is our job?” If one has received proof of Survival and reality of communication, the intelligent interpretation seems to confirm the practical value of the teaching, “Do unto others,” etc. Some appear to think it qualifies them to take a direct hand—and would compel others to assist—in influencing the destiny of nations. Yet there is great opportunity to hand for all to disseminate our knowledge by example and assistance, among the many in our homes, offices, works, and around us, in such a way as will more effectually ensure universal brotherhood than the “Peace at any price” ramp.

I venture to suggest that the so-called “peace condition,” with its warping of souls, is equally or more derogatory in the universal sense than the physical suffering and destruction of human bodies by war; and the inference Mildred Collyer made is true—

that any man, be he parson, layman, or soldier, who by tactful effort brings proof of Survival and recognition of what is approximately “Truth” to one other, has contributed more to real Life and Peace than he who secures thousands of signatures on a questionnaire paper of problematical value.

E. P. DAMPIER (Captain).

"SPIRITUALISM" DEFINED

Sir,—There has been so much correspondence in *LIGHT* on the words “Spiritualism” and “Spiritualist” that it may interest you to see again the definition given in *LIGHT* some time ago, which I copied out at the time, but did not put a date to. It was as follows: “Spiritualism is a faith and practice, based upon the idea of an invisible world and the possibility of communication between the worlds seen and unseen, but the term Spiritualist only properly describes those persons who, holding by the truth of Spiritualism, use their faith and knowledge for the *highest ends*. Spiritualists are those who are convinced of the fact that communication with the unseen is possible, although they may never seek it or feel any need for the experience.”

(Mrs.) EDITH LIVINGSTONE-LEARMONTH.

DO SPIRITS PREFER CREMATION?

Sir,—I notice in *LIGHT* (February 21st), that Mr. De Brath was asked what spirits say about cremation. An answer is to be found in *More Spirit Teachings*, p. 77 (new edition). Stainton Moses, having been rebuked by his guide for staying at a place (Bedford) where he was between two cemeteries, as they said he was very sensitive to the exhalations arising therefrom, says: “You do not like churchyards. Would you approve of cremation in preference to burial?” Rector replied: “Anything would be preferable to the folly of entombing the mouldering body in the midst of great living centres. When men know better they will cease to poison themselves thus.” CORDELIA GRYLLS.

CHILD-CONTROLS

Sir,—In the article, “Problems That Perplex,” published in *LIGHT* of February 21st (these being questions asked and answered at a meeting of the L.S.A.), there is a question often raised in discussion: “Why is it that child-guides who have passed on for many years still speak in baby language?”

It may interest the Rev. C. Drayton Thomas, who answered the question, and others, to know the answer given to me some three years ago by a Guide controlling the Medium in a circle I attended regularly in Balham when residing there. In reply to a question, the Guide explained that when a soul passes on it has a period on the astral plane; but, when further progressed, and the soul passes on to a spirit sphere, the astral body is left behind on the astral plane. Should such a soul desire to manifest in earth conditions it is necessary once more to “put on” an astral body to enable it to do so. This explanation makes it fairly clear why one encounters an old spirit—in point of knowledge—with childish mannerisms. G. W. ALLEN.
Stourbridge.

EVOLUTION AND SURVIVAL

Sir,—Your leading article in *LIGHT*, January 24th, concluded with this expression: “The guided-evolutionary theory” (as against the mechanistic) “put forward by Wallace, and commended by Dean Matthews, includes Survival as the ultimate aim of the creative mind in relation to man.”

Although we may well be filled with wonder and awe at the grandeur of the fact of human survival of bodily death, to believe in it as the ultimate goal of Man's evolution body, soul, and spirit, is to ignore that there is such a thing as spiritual death or *life*, as preached by Jesus Christ, John xvii, 3.

(Mrs.) M. C. MERRETT.

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EDITOR GEORGE H. LETHAM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

ROYALTY OF CHARACTER

ADMITTEDLY there are many dogmas still embodied
in the creeds of the Churches which an instructed
Spiritualist finds it difficult, if not impossible to accept
even with mental reservations. But more and more
these dogmas are ceasing to be of interest except in
theological debates, and very quietly but very em-
phatically emphasis is being shifted in popular preaching
from belief to conduct, which the instructed Spiritualist
knows to be the true doctrine.

Fresh evidence of this trend in the Anglican Church,
where it is particularly noticeable, is given in a book
entitled *Sermons for the Jubilee* (Skeffington, 2/6)
"issued in connection with the twenty-fifth year of
the accession to the Throne of Their Majesties King
George V. and Queen Mary." Much is said in praise
of Their Majesties and of the love and respect in which
they are held by the People. It is not the divine right
of Kings that is preached, nor the greatness and sacred-
ness of their authority, nor the magnificence of their
domains. It is the majesty of service that is praised
and commended.

"Service" is advanced as the essence of practical
religion. "This idea of service as being the truest
greatness," says the Rev. L. B. Ashby, M.A., one of
the preachers, "is one which is coming gradually to
be more and more fully understood. For whilst interest
in the doctrinal aspects of religion has declined, interest
in Jesus Christ Himself as the Way—the acceptances
of His ideals and teaching, the conscious endeavour
to take His character as the true standard of life is a
growing tendency which we can scarcely fail to note.
Religion is coming more and more to be connected
in people's minds with the idea of service to others."

This is teaching with which every Spiritualist will
agree. And the preacher applies it when he goes on
to say: "He is most truly a King, we feel, who most
unreservedly seeks to make himself the servant of his
people. Let us therefore not fail to thank God for
having given us in King George V. a monarch who
sees his kingship steadfastly in terms of inward royalty
of character."

For this change of outlook, for this "growing
tendency" to place conduct before doctrine and
character before position, Spiritualism may claim
some credit, for that has been its constant testimony,
often in the face of ecclesiastical opposition and
denunciation. It is in fact true, as Imperator wrote
through the hand of Stainton Moses, that "Spiritualism
is in very deed the message of the Supreme to our
age that sorely needs it, a message that is in its essence
religious in its effects and all its bearings."

NO NEW THING

By the EDITOR

THERE is no new thing under the sun—not even
Modern Spiritualism. As the author of *Ecclesiastes*
wrote long ago—"That which hath been is that which
shall be; and that which hath been done is that which
shall be done."

As an organised movement, Modern Spiritualism
dates from 1848; but there lies before me a strongly-
bound, age-yellowed book, printed in the year 1750,
in which much of the phenomena and most of the ideas
popularised by that movement are described. It is
entitled *Friendship in Death—in Twenty Letters from
the Dead to the Living*, to which are added "Letters
Moral and Entertaining in Prose and Verse" by Mrs.
Elizabeth Rowe.

This rare and interesting book was recently discovered
by a reader of LIGHT, Mr. William Upton, of Banbury,
who was kind enough to give me an opportunity of
reading it.

It is not made clear how the "Twenty Letters from
the Dead to the Living" originated—whether they
are imaginary or real; but their design is not left in
doubt. In the preface, the author writes:

"The drift of these letters is to impress the nature
of the soul's immortality, without which all virtue and
religion, with their temporal and eternal good con-
sequences, must fall to the ground."

SCENES IN PARADISE

Here is a description—reminding one of passages
in Vale Owen's scripts—of what happens immediately
after death. It is contained in a letter from Delia to
Emilia:—

"You were witness to my dying agony; I saw your
last kind tears and gave up my breath in your arms.
But how changed was the scene in a moment. From
the gloom and horror of a death-bed to the smiles
and songs of angels, who conducted me to the aethereal
heights. A thousand dazzling wonders met my view;
the heavens in pomp unfolded their glories; the
Paradise of God opened before me in all its blissful
and transporting scenes. The happy groves stood
crowded with unfading verdure; the lucid currents
danced along over sands of gold; the charming bowers
displayed their ever-blooming pride and breathed
ambrosia; the palaces of the heavenly powers ascended
with exquisite magnificence, sparkling far beyond all
the glories of the lower skies and resounded with the
voice of festivity and joy. The first gentle spirit that
welcomed me to these happy mansions was your charm-
ing brother, gay as a cherubin."

There is much more about the scenes in Paradise
and the joy of meeting those who had gone before.
The language and the printing are both old-fashioned
but the descriptions are very similar to many that
have "come through" of late years.

In letter X., Cleremont tells Leonora how he assumed
his mortal form and dress and appeared to her, hoping
that she would listen to him.

"The sun was hardly set," he writes, "when you
entered a long avenue of trees that led to a green flowery
arch which looked like a sylvan palace. Here I seated
myself in a human, and as I thought, a very agreeable
figure and dress; and as much as possible disguising
the splendour of immortality, I imitated my mortal
form and so placed myself that by seeing me at a distance
you might come nearer without surprise or retire if
your courage failed."

Unhappily, her courage did fail; but becoming
invisible, he followed her to her house and heard "the
fantastick relation" of the incident she gave to her
brother. This led him to remark on the absurdity
of the terror felt by men and women on the appearance
of a spirit-being and he adds:—

"Were human organs more refined and your per-
ceptions heightened to a greater delicacy, you would

(Continued at foot of next column).

LOOKING ROUND THE WORLD

WORLD-FAMOUS VOICE MEDIUM

GOOD news of Mrs. Etta Wriedt, of Detroit, world-famous as a Direct Voice Medium, comes in a letter from Mr. E. A. S. Hayward who, with Mrs. Hayward, is enjoying a holiday in Florida, preparatory to beginning a lecture tour which will take him to many centres in the United States and Canada. Mrs. Wriedt recently had a serious illness, but is now recovered sufficiently to make a motor trip through Florida, and she spent some time with Mr. and Mrs. Hayward at the town of St. Petersburg in that State.

"We had some pleasant visits with her," Mr. Hayward writes, "and went around with her and her friends in their car to see a number of beauty spots. Mrs. Wriedt's many friends in Great Britain," he adds, "will be pleased to know that, although now well advanced in years, she still takes a keen and intelligent interest in everything, and looks as if she will last quite a few years yet, and we hope to see her again when I lecture at Detroit."

OVER-COMMERCIALISATION

Mr. Hayward has been making use of his stay in the United States to increase his knowledge of American Mediums and their methods, and his experiences have not been all pleasant or satisfactory. "We had sittings with one of the best-known Mediums of America," he writes, "but unfortunately the results were of a negative and unconvincing nature, and quite different to any we have previously had with reputable Mediums." Over-commercialisation of mediumship he regards as the cause of the trouble, but there are bright spots, and Mr. Hayward writes with particular pleasure of a coloured doctor, son of a Bishop, who claims to be helped in his healing work by the spirit of a white doctor.

MR. J. ARTHUR HILL ON HIMSELF

In his new book, *Towards Cheerfulness* (Riders, 5/-), Mr. J. Arthur Hill writes on many subjects, including Spiritualism and Psychical Research, on both of which he has claims to be regarded as an authority. But probably the most interesting chapter is that in which he writes about himself—how, at 25 years of age, when fully equipped for business, he strained his heart cycling up a hill and was incapacitated for sixteen years, four of which were spent in bed entirely; how he recovered to a considerable degree and then practically lost his sight; and how, in spite of all this, he read and studied and became an expert Psychic Researcher, and wrote many books, doing his own typing, "mainly by touch, for I have learnt the keyboard, and each finger has its job."

It is remarkable that a book so breezy, so inspiring and calculated to inspire cheerfulness, should come from one who has had so many difficulties and handicaps to overcome, and those who are in need of a literary tonic—Spiritualists particularly—should get it and read it, and then read it again.

(Continued from previous page).

see a thousand aethereal forms in the full bloom of immortal beauty and undecaying life—not fashioned to give you terror but love and delight."

Here again, as will be seen, the teaching of Modern Spiritualism was foreshadowed if not forestalled.

Many of the letters are based on the continued knowledge and love of the departed for those left behind and contain warnings and advice very similar to those to which modern Spiritualists are accustomed.

Even if the book be a flight of fancy on the part of the author—which is not certain—it is interesting as showing that a large part of what is now regarded as Spiritualistic teaching was actually put into print a hundred years before the date of the Hydesville knockings.

A SPIRITUAL PILGRIMAGE

"FROM Christianity to Spiritualism" is the intriguing title of a book (George Allen and Darwin, 2/6 net), by C. T. Campion, M.A., who for 20 years was a Church of England clergyman, and for another 20 years a Theist, finally becoming a Spiritualist so recently as January, 1931.

The title is not very happily chosen, for—notwithstanding the author's spiritual pilgrimage—it is not necessary to cease to be a Christian in order to become a Spiritualist. There are, it is true, thousands of people who regard Spiritualism as their religion; but there are tens of thousands who see no reason to abandon Christianity when they accept Spiritualism. Mr. Campion, however, gives a very fair outline of the facts and arguments telling against the Christianity of the Creeds, devoting one chapter to the life of Jesus, and another to Paul, and in contrast to what he regards as discredited dogmas, he presents the Seven Principles of Spiritualism as providing a basis for reasonable belief not incompatible with modern theological conceptions. There is a long list of books quoted which should be specially useful to the student, to whom the book makes a special appeal.

IT ALL CAME TRUE

Mr. Horace Leaf, F.R.G.S., Medium, lecturer, and writer, tells a story—which he repeated recently in the course of an address at the International Institute for Psychical Research—of how a deliberately concocted jocular "reading" was literally fulfilled.

In New South Wales, Australia, he was assailed by the jibes of a very sceptical lady; and, in retaliation, he gave her a pretended "reading" from a tea-cup in which he tried to shock her. "You will not continue your trip round the world," he told her. "A cable will recall you to London, and there you will lose your job and find that burglars have entered your house and stolen everything of value."

The lady countered by saying she was not frightened, as her contract had still eighteen months to run, she had booked her passage to America, she had no house in London, and her papers were in safe keeping. There the matter was left.

But shortly after his return to London, Mr. Leaf met the lady, who told him that the "pretended" reading had been literally fulfilled. She had been called back to London by cable, spent too much time on the way, and had lost her job as a consequence, and her papers had been stolen during her absence.

THE ZANCIG MYSTERY

Was Julius Zancig a telepathist of amazing power, or did he work by code? "Those who saw the Zancigs at work," writes Mr. Will Goldston in the *Sunday Express* (March 3rd), "might be justly forgiven for believing they were possessed of genuine psychic powers. That is what the late Lord Northcliffe believed when he saw them at the Alhambra Theatre, London. 'This is no trickery,' he exclaimed, 'it is miracle working.' But he was wrong, as Zancig himself admitted."

The case for and against the Zancigs is well summed up in the *Encyclopaedia of Psychic Science* (p. 415). The code, as it appears from the summary, is available in Mr. Harry Price's library. According to Will Goldston, it was, in case of need, supported by a little sleight of hand. He tells, for instance, the story how a sealed envelope, brought by a reporter, was read by Zancig and his wife. Zancig had beneath his armpit a small sponge soaked in alcohol. He quietly moistened the envelope and made the paper transparent. The word thus became readable. Fortunately, it was a simple one covered by their code. The miracle of reading a sealed envelope was then easily accomplished.

NEED OF GRAPHIC RECORDS

LECTURE BY PROFESSOR FRASER-HARRIS

"BEFORE a problem could be usefully investigated, the investigator ought to have some training in the appreciation of the nature of the evidence," stated Professor D. F. Fraser-Harris, M.D., D.Sc., in a lecture before the British College of Psychic Science on Wednesday, February 27th. The Professor distinguished "shared" from "unshared" experiences. "Psychic cold" might at one time be unshared, at another shared. An "apparition" was almost always unshared, and yet no person who knew the literature of the subject would for a moment deny the reality of apparitions. Only those who do not know the historical records of "poltergeist" phenomena could possibly deny that they have occurred. It was significant that at the Congress of Anthropology, last August, a paper had been read on poltergeist disturbances in Jamaica, the author, the Rev. Father J. J. Williams, having himself witnessed some of the most terrifying happenings. In one case he averred having seen a stone pass through a window without breaking it.

Graphic records of phenomena are wanted. Records which could be analysed and interpreted by competent persons. Crookes had indeed left such records, as the case of the alteration of weight with D. D. Home. It was not creditable to Stokes, secretary of the Royal Society about 1871, to refuse to examine these records and so test the validity of Crookes' claims. To refuse to observe a phenomenon, even the most extraordinary, is not a scientific attitude of mind.

We might well go back to Crookes' work, said Professor Fraser-Harris, and corroborate it if possible, repeating his observations and recording things by the far more delicate and manageable apparatus of our day. No doubt, it all depended on the availability of suitable Mediums. Granted that they could be found, the following phenomena were urgently in need of investigation by modern photographic and other methods: ectoplasm, telekinesis, levitation, poltergeist phenomena, psychic colds, psychic lights, apports, and the direct voice.

There was a large audience. Mrs. Ashton Jonson was in the chair.

APPORTS IN COURT

INTERESTING LEGAL ACTION IN BUDAPEST CASE

IN LIGHT for January 31st, we reported the strange case of five legal documents, lost for years from the archives of the Orphan Board of Budapest, and found floating down in an apport seance with Lajos Pap. We also mentioned that the owners, on being traced, demanded the return of the documents, and that Dr. Chengery Pap (in whose laboratory the sitting took place), refused. He was quite willing to let the case go to court.

So it did, and it promises to be a case of unusual interest. As reported in the February 23rd issue of the Budapest daily, *Ujsag*, the first hearing took place before Judge Kartal, of the District Court.

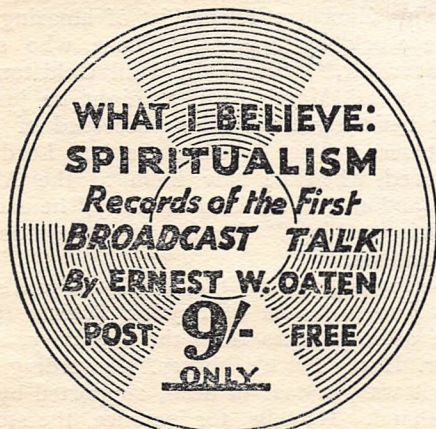
Speaking for the plaintiff, Dr. Aladar Sopronyi submitted that there is no difference between psychic phenomena and stage magic. But he said, if it can be proven that the phenomena in question are real, he will drop the case. He suggested that two university professors (a medical doctor and a physicist) should attend seances and make a report.

Dr. Geza Ujlaky, speaking for the defendant, accepted the suggestion. He gave it as his considered opinion that apports are so unique manifestations and so much dependent on rare mediumistic gifts and training, that they must be considered as the fish which the fisherman catches in the sea: they are acquisitions and not finds of lost objects. The phenomena are real. They are not due to malobservation, deception, or hallucination. He referred to Professors Richet, Hans Driesch, and Sir Oliver Lodge, asking that they should be invited to make a statement, and also that the Court itself should attend a seance. He produced a Hungarian and a German scientific review as further evidence that the phenomena, amidst the strictest measures of control, have been verified.

There was a long discussion of the question what an apport should mean in legal phraseology. The Judge read the notes of an apport-seance and reserved judgment for March the 2nd. He will then either adjudge the case or order depositions.

Whoso beholds in every form the One Living Life, sees all separate living things issued from the One: Such an one hath Brahma! He attains!—GITA.

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FOREIGN NOTES

WERE THE CIGARS DRUGGED?

A CORRESPONDENT of the *Neues Wiener Journal* (Vienna, January 21st), had a sister who was married in India. He received no news of her for a number of years, when one Christmas brought him a present from her and from her husband, in the form of a box of very fine Indian cigars.

Whilst enjoying the first of these, the Austrian lost complete sight of his surroundings and began to see pictures in the ascending smoke from the cigar. First he saw a face, which he at once recognised as that of his sister, though considerably older than when he last saw her. Then a house slowly built itself up, with steps, a verandah, and a beautifully-carved door, showing the figure of an eight-armed goddess. Presently this door opened and a little girl emerged.

When these visions faded, the man—who had never had any similar experience of any kind—wondered whether possibly some drug had been added to the tobacco. His amazement was still greater when the following mail from India brought him a long letter from his sister, together with a packet of photographs. There was one of his sister, exactly as he had seen her in the smoke; one of the house they lived in, with the curious figure of the eight-armed goddess carved upon the door, and one of their little daughter.

MAN WITH X-RAY EYES

The same number of the *N. W. Journal* reports a sitting held recently in Paris with a certain Spanish nobleman, Marquis Don Joachim de la Cerda di Santa Cara, referred to as "the man with the X-ray eyes." It is stated that, in the presence of various oculists and other scientific men—who do not, however, appear to be agreed as to the explanation of what they witnessed—the Spaniard accurately described objects concealed within metal caskets, and read out letters encased between two sheets of ivory or contained in leather cases inside the pockets of the gentlemen present. Finally, a number was written in invisible ink upon a blank sheet of paper and placed in a leather case inside an iron box. This digit was easily read out by "the man with the X-ray eyes," to the bewilderment of the onlookers.

FRAU MARIA SILBERT

The *Zeitschrift für Seelenleben* (Leipzig, January 15th), publishes an account by Dr. von Winterstein of a very successful seance with the well-known Medium, Frau Maria Silbert. The four sitters and the Medium were seated round a heavy oak dining table. The light was regulated by a rheostat, but was never low enough to have prevented the reading of ordinary print. The Medium was normal most of the time and took an active part in the observation and control of the phenomena. The latter included levitation of one side of the heavy table with the hands of sitters and Medium on top of the table and clearly visible; loud raps all over the room on various objects; touches on legs and arms of the sitters, and frequent lights. Then followed the materialisation of hands. They were luminous and mostly only partly developed, quite unmistakably *not* the human hands of anyone present.

Dr. von Winterstein's cigarette-case was moved across the table, and when the light was turned up and the case examined, it was seen that on the inside of it the name of the control had been faintly scratched, together with the number 7, the latter having significance as to the coming of a future event. Finally, the Medium was suddenly entranced, the watch of another sitter was seen floating from the air into her left hand, and a minute later, apparently in response to directions, the Medium was observed to draw an incomplete circle with her right hand *above* the watch—i.e., in no direct contact with it. This incomplete circle was subsequently found faintly engraved upon the glass of the watch.

ITEMS OF PROOF

MRS. HELEN SPIERS, giving clairvoyance at the Grottrian Hall, London, on Sunday, February 24th, after a description which had been recognised, said that there was someone present who said that he was an uncle and a cousin. "That's funny," remarked Mrs. Spiers, "he cannot be both."

The thought-process at work in her mind is clear. She evidently had heard clairaudiently, and had faithfully transmitted, but could not understand the import of what she had heard, or rather had definitely misunderstood it. On the face of it the man could not have the dual relationship. Then the member of the audience established that the communicator was an uncle, but that "Cousin" was not the relationship but the name. An item like this, small in itself, seems to me to be a strong point, testifying to the genuine character of the communication.

Again, at the same meeting, Mrs. Spiers, before her clairvoyance, mentioned to Mrs. Stobart and myself that there was a wolf on the platform. Her second description turned out to be that of someone whose name was Wolfe. This symbolism seems to be not uncommon, for I can recall the occasion when my sister (who went down in the *Lusitania*) demonstrated her presence by a large bell over my head during an address. This, again, the clairvoyant could not understand, and tried to interpret in various ways, all of them wrong. The simple fact was that my sister's name was Bell.

On another occasion, with Mrs. Clements, a verbal message was given as "Dickie, my boy." But no recognition of any boy or man bearing the name of Dickie or Richard was forthcoming. Then came the illuminating explanation—"Why, it's a canary!" And it was!

H. ERNEST HUNT.

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

March 12th—Clairvoyance, Miss Lily Thomas.
Answers to Questions, Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

March 13th—Mrs. Livingstone.

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

March 14th—Mr. J. D. BERESFORD on
"Spiritual Law in the Natural World"
Chairman: Mr. H. F. Prevost Battersby.

GROUP SEANCES (Fridays at 7 p.m.), limited to 10.

March 8th—Mrs. Brittain.

OTHER ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

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in it. If it were realised that the power to heal is in the patient but often inhibited by the conscious mind, more effort would be made to give the real self a chance to manifest its power.

MARCH 28th

We are pleased to announce that at the Quest Club Meeting at the Friends Meeting House, Euston Road, on the above date, the speaker will be Mr. Ernest Oaten, editor of *The Two Worlds*. Mrs. Helen Hughes will give a demonstration of clairaudience and Miss Lindaf-Hageby will preside. Don't forget this date.

TIMES OF DEVOTIONAL HEALING GROUPS

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Sitters are needed to help in this work. Please make an effort to come to some of them to help the suffering to regain their health.

W. H. EVANS.

L.S.A. AND QUEST CLUB NOTES

THE ONE LIFE

READERS of the novels of Mr. J. D. Beresford will be interested to hear that he will lecture at the L.S.A. on the 14th inst., on "Spiritual Law in the Natural World." This reverses the title of Drummond's famous book, *Natural Law in the Spiritual World*. Doubtless Mr. Beresford will show that both are true. Law is an expression of unity, it reveals that all worlds are fundamentally one. It is a mistake to draw sharp lines of demarcation between the natural and the spiritual. The universe is one, though the modes of divine manifestation therein are infinite in diversity. Shall we ever reach a stage of development where we shall be conscious on all planes at one and the same moment? If spiritual development means an expansion of consciousness, does it not imply an increasing awareness of the varying states of Being, an ever expanding circle of Becoming in which we, already merged in God, become more and more aware of it as the One Reality of all existence. All worlds are spiritual at root, for there is but one Being indwelling in the universe.

WAS IT COINCIDENCE?

In my notes last week, I mentioned that I had been appealed to to include the name of a dog, which was very ill, on one of our intercession lists. I did so, though the owner of the dog did not know it until next day. She writes me saying that on the night its name was called it had several hours sound sleep, the first real sleep for some time. Of course, the critical will say the dog would have slept in any case, so nothing is proved. If it stood alone we should doubt the reality, but as all life is one and is, in actuality, divine, and many others write of benefits received, why should the healing power be withheld from an animal? In these days when the tendency is to enlarge our affections to take in all forms of life, there is no valid reason why animals should not be benefited by prayer as well as humans. One thing, animals have no inhibitions, and their response to healing influences is likely to be more rapid than with many who sit down with a doubt in their minds, wondering whether there is really anything

HOW DOES TELEPATHY WORK?

(Continued from Front Page)

the race and not disintegrated into individuals. All men and women have the same instincts, as they are essential to the existence, survival, and nature of the species. May it not be that here we have an ocean of life in which individuals exist linked below the surface?

In addition to the well-known instincts, the Unconscious may have those higher faculties and powers called "supernormal." Should this be so, we have here the possibility of two or more minds merging occasionally in some single idea or emotion which constitutes a telepathic communication.

The development of mediumship supports this notion. Mediumistic faculties are subliminal in origin. That is why anyone attempting to unfold them needs to remove as far as possible the strained attention of the consciousness. The keynote to psychic development is mental and physical relaxation, doubtless for the purpose of enabling the subconscious to inform the conscious of what it has supernormally cognised. The subconscious is, of course, part of the unconscious.

Many people will be inclined to reject this theory of "direct mental contact" on the ground that it deprives us of that individuality which most Westerners so much admire and aspire to strengthen. There are, however, numerous normal experiences which indicate that individuality is not so definite as it appears to be. How else shall we account for the strange emotional attractions we feel for certain people? Why should, for example, people fall in love at first sight? That affection can have no relation to behaviour leading first to admiration and then to the stronger emotion. But ordinary cases of "falling in love" illustrate it almost as well. Some subtle and inexplicable attraction causes these two persons to become as one in certain definite relations. Radiations of a material character, no matter how refined we may conceive the substance to be through which they act, cannot possibly account for the springing up of these feelings. They obviously belong to the part of ourselves called spiritual, and that belongs to Life, not to Matter, and we have not the slightest evidence that Life is material or spacial.

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Thursday, March 14th, at 4 p.m.—

Mrs. ASHTON JONSON.—“Predictions.”

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SUNDAY, MARCH 10th, 1935

11 a.m.—Miss Estelle Stead Clairvoyant: Mr. R. E. Cockersell

6.30 p.m.—Major C. C. Colley

Clairvoyante: Mrs. Helen Spiers

Sunday, March 17th, at 11 a.m.

Mr. PERCY SCHOLEY

Clairvoyante: Mrs. Helen Spiers

Sunday, March 17th, at 6.30 p.m.

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Monday, March 11th—Speaker: Captain H. Bland

Clairvoyante: Miss Lily Thomas

Wednesday, March 13th—Speaker: Rev. C. Drayton Thomas

Clairvoyante: Mrs. Helen Spiers

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).

Friday. 3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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Mar. 20th. 2.30. Mrs. Fillmore. 6.30. Mrs. Livingstone.

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Sun., March 17th. Speaker: Mr. H. ERNEST HUNT

Clairvoyante: Miss LILY THOMAS

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COSMOGONY OF THE KABBALAH

(Continued from Page 148)

"which sin," a footnote tells us, "they are committing now (A.D. 1934)."

There is a very interesting reference to the "religion" of St. Francis.

"The Church did not understand the importance of the Franciscan movement and its significance. . . . The doctrine was condemned by the Pope at Anagni in 1255. . . . The 'Fratricelli' of St. Francis were condemned a little later and were dispersed. . . . From that year, 1255, dates the illegitimacy of the Pope in the mental sphere, because he remained behind the times. He thus became a 'super-stition' in spiritual matters. . . . The spiritual rule of the world passed then to the fraternities of monks in their hidden cells, and to the fraternities of the laymen of 'the science' in their retreats. . . . From then on the Papacy moulded its religion according to its own political necessities, instead of trying to shape the political activities of all nations according to the necessities of the religion of Christ."

That is an incontrovertible assertion; but was the illumination of St. Francis—love for love's sake—the pivot on which it turned?

It was this absorption in temporalities, according to Mr. Ancona, which debarred the Church from giving a spiritual slant to the Renaissance, and rescuing its divine paganism from the cold fury of the Reformers.

One remembers that wonderful lament of Anatole France for the wreckage of that so nearly lovely thing, and the growth, like some hideous callus round a sore, of hate in the conflicting Churches.

Space does not permit carrying the story on till to-day, dearly as one would like to quote the author's malediction on "these new women who have killed the last graces still living on earth," and on "this beastly order of things" which has enslaved man to the machine.

To those ignorant of Kabbalistic literature, the book should be interesting by its queerness and accomplishment; it should be still more so to those who have explored those tumultuous days which flung up the wanton genius of Paracelsus and of others no less potent, but more commendably discreet.

In a series of educational films, the Gaumont British Company will explain Psychical Research. To show how it is done, they have shot about 35,000 feet of film at 13 Roland Gardens, the offices of the London University Council for Psychical Research. In the film, Mr. Harry Price will give enlightenment on the intricacies of instrumental tests and control.

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BROADCAST ADDRESS ON CLAIRVOYANCE

Under the title, "The Still Small Voice," an address on psychic perceptions will be broadcast from Luxembourg Station on Sunday next (March 10th), at 10.15 p.m., by Mr. William S. King, described as a London Society clairvoyant and well-known in Ireland from clairvoyant and trance work in previous years. Similar addresses on a variety of psychic subjects will follow at the same hour week by week.

As told in an interview to LIGHT, Mr. King's psychic career began at an early age. When thirteen years old, in an open field, with four of his chums, he saw an apparition. It vanished without a word. But next day, in the same place, it appeared again. It looked fully material. "Who are you?" asked Mr. King. "I am your brother," the phantom answered. "I have got no brother." "I am your twin brother." Four frightened boys ran home. Mr. King told his mother and heard, for the first time, that he had a twin brother.

POSITION OF TELEPATHY

New Chairs in the Universities to deal with psychic investigation were suggested last Friday (March 1st), in the course of an address by Mr. James Leigh, Manchester, at the Edinburgh Psychic College. The most incontrovertible evidence, the lecturer stated, for the continuance of humanity was to be found in the records of the Society for Psychic Research. The S.P.R. had proved that there was no such thing as mass possession of the capacity for telepathy. Telepathy was a rare gift. Anyone who said a Medium was reading one's mind spoke without a knowledge of the scientific facts.—(Scotsman, March 2nd).

"IN THE BEGINNING"

THE first of what promises to be an interesting and informative series of lectures on "The Six Days of Creation" was given at Caxton Hall, Westminster, on Monday evening this week by "The Professor," through the mediumship of Mrs. G. Ray Richmond.

Dealing with "In the Beginning" and "Light," the Professor took his listeners back to "before time was" and tried to convey some idea of how, out of an apparent void, there emerged a shapeless, formless mass, from which the heavens and the earth were created, and how, as part of this creative process, light came into being.

The aim of the lectures, it is explained, is to bring out some of the unrevealed knowledge hinted at in the opening chapter of Genesis, and so to ensure a better understanding of what is meant by "Creation."

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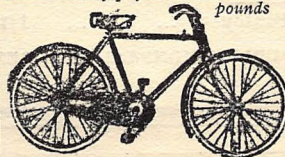
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